

258 *SOME CUSTOMS OF THE PELEW ISLANDERS* NOTEIV

perhaps explains the legends of the effeminate Sarclan-a pal us and the effeminate Hercules both of whom may have been thought to be possessed by the great Asiatic goddess Astarte or her equiva-
nt.

such cases the pretended transformation of a man into a woman would be intelligible if we supposed that the womanish priest or king thought himself animated by a female spirit, whose sex, accordingly, he felt bound to imitate. Certainly the eunuch priests of Cybele seem to have bereft themselves of their manhood under the supposed inspiration of the Great Goddess.¹ The priest of Hercules at Antimachia, in Cos, who dressed as a woman when he offered sacrifice, is said to have done so in imitation of Hercules who disguised himself as a woman to escape the pursuit of his enemies.² So the Lydian Hercules wore female attire when he served for three years as the purchased slave of the Imperious Omphale, Queen of Lydia.³ If we suppose that Queen Omphale, like Queen Semiramis, was nothing but the great Asiatic goddess,⁴ or one of her Avatars, it becomes probable that the story of the womanish Hercules of Lydia preserves a reminiscence of a line or college of effeminate priests who, like the eunuch priests of the Syrian goddess,⁵ dressed as women in imitation of their goddess and were supposed to be inspired by her. The probability is increased by the practice of the priests of Hercules at Antimachia, in Cos, who, as we have just seen, actually wore female attire when they were engaged in their sacred duties. Similarly at the vernal mysteries of Hercules in Rome the men were draped in the garments of women;⁶ and in some of the rites and processions of Dionysus also men wore female attire.⁶ In

¹ Catullus, Ixiii. This is in substance the explanation of the custom given by Dr. L. R. Farnell, who observes that "the mad worshipper endeavoured thus against nature to assimilate himself more closely to his goddess" ("Sociological hypotheses concerning the position of women in ancient religion," *Archiv für Religiotisch-wissenschaft*, vii. (1904) p. 93).

The theory is not necessarily inconsistent with my conjecture as to the magical use made of the severed parts. See above, vol. i. pp. 268 *sq.*

² Plutarch, *Quaestiones Graccae*, 58.
³ Apollodorus, *Bibliotheca* ^ ii. 6.
⁴ sq.; Athenaeus, xii. u, pp. 515 f-
⁵ 516 B; Diodorus Siculus, iv. 31; Joannes Lydus, *De magistris ibus*, iii.
⁶ 64; Lucian, *Dialogi deoruni*, xiii. 2;

Ovid, *Heroidcs*, ix. 55 ⁵*qq**i** Statins,
Thcb. x. 646-649.

⁴ On Semiramis in this character
see
above, vol. i. pp. 176 *sq.*; *The
Scape-
goat*, pp. 369 *sqq.*

⁵ Joannes Lydus, *Dic uicnsilnis*, iv.
46, p. Si, ed. I. Bekker (Bonn,
1837).

Yet at Rome, by an apparent contradic-
tion, women might not be
present
at a sacrifice offered to Hercules
(Propertius, v. 9. 67-70; see further
above, vol. i. p. 113, note¹),
and
at Gades women might not
enter
the temple of Melcarth, the Tynan
Hercules (Silius *Italians*, iii. 22).
There was a Greek proverb, <²* A
woman does not go to a
temple
of Hercules " (Macarius, *Cent.* iii.
11
Paroenriographi Grace/, ed. Lcutsch
et
Schneidewin, i. 392, 11. 154). Roman
women did not swear by Hercules
(Aulus Gellius, xi. 6).

⁶ Lucian, *Cahwnriae non temcre
crc-
dcndnm*, 16; Hesychius and
Suklas,
s.v. *I86<fla||oi*. At the Athenian
vint-
age festival of the Oschophoria a
chorus
of singers was led in procession by
two
young men dressed exactly like girls
;
they carried branches of vines laden
with
ripe clusters. The procession was
said
to be in honour of Dionysus and
Athena
or Ariadne. See Proclus, quoted by
Photius, *Bibliotheca*, p. 322[«], ed. I.
Bekker (Berlin, 1824) ; Plutarch,
Theseus, 23.